The Bombay Guardian.

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WEEKLY REVIEW.

—The *Bombay Saturday Review* says: "The *Guardian* impugns our calculation of the bulk of material humanity bred on this globe in the last few thousand years. The calculation was not our own, but Herschel's—our's was only the way of putting it. If the *Guardian* will consider its own calculation it will at once detect the error on which it proceeds."

We wish our contemporary had condescended to our obtuseness, and told us how it is that "every single pair of human beings at the end of the hundredth generation, that is, in 3000 years, generates a heap of carcases equal in breadth to the whole surface of the earth and in height to 3674 times the distance between the earth and the sun." We are so stupid that we are completely non-plussed by a statement that requires us to believe that the bodies of those who die on the earth in the course of a single year not only overspread the entire surface of the earth but tower to the height of a hundred million of miles; that those who die in one day make a pyramid of bodies 8,000 miles in diameter and 300,000 miles in height. We were under the impression that one person died in a second of time, on an average; but according to our contemporary, the number of persons that die each second are enough to fill all the sea with dead bodies and cover the dry land with them to the height of four miles. For if in 3000 years the pile of bodies reaches more than 3000 times as far as the sun, in one year it will reach to the sun, and in one second to a height of four miles. Prodigiously more than that, for the increase is in something like a geometrical ratio; but we content ourselves with this. We hope our contemporary will take pity on our ignorance, and show us how this can be.

—It must not be thought that Bombay is too poor to have an opera. A company is expected by the next steamer from Suez, and it is thought that the multitudinous insolvencies of Bombay will not materially affect the prospects of this company. In the meantime, many a good work stands still, because of the hard times.

—The Church Missionary Society gave instructions on the 29th of June to fifteen new missionaries about to sail for different stations. Among them were two for this presidency, the Rev. E. Sampson to be stationed in Bombay, and the Rev. G. Shirt to be stationed in Sind.

—The Rev. L. Bissell of the American Marathi Mission, is now on his return to this country with his family, after a visit to America.

—Many well-dressed persons, English scholars, having some acquaintance, at least, with Western science, may in these days be seen accompanying palanquins in each of which is placed a little clay image of a monster with the head of an elephant and a big belly, perhaps riding on a mouse. Flowers and other offerings are placed in front of it. To the sound of the tom-tom the reputed deity is conveyed by these respectable Hindoo gentlemen to their dwelling place and there enshrined in the best room, to receive for a number of days, honors corresponding to the greatness attributed to the guest. Will these young men hear the voice of Keshub Chunder Sen, the secretary of the Brahma Somaj? This is what he says:

"Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But however repugnant to your understanding and repulsive to your good sense the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind a speculative and passive disbelief in its dogmas, you must practically break with it as *a dangerous sin and an abomination*: you must give it up altogether as an *unclean thing*. *You must discountenance it, discourage it, oppose it, and hunt it out of your country.*"

This is not the language of a missionary, nor of a convert, but of one of yourselves who has had boldness to look at this thing in its true light. Will you set at naught his remonstrances and prostrate yourself before Gunputi? Could Satan himself conceive of any grosser insult to Deity, than is embodied in this monstrous image, and the worship you render it?

—If we can believe what is now told us, an invention of scarcely less importance than that of gunpowder, has been made. A M. Benard has made for himself a capote, a flowing garment falling to the ground, which is impervious to a ball fired from a carbine at the distance of 100 metres. The trial took place at the Belgian Tir National. The coat weighs very little. Clothed in this and with a steel casque on his head, the soldier may laugh to scorn even the Prussian needle-gun.

—On Monday, the 24th of this month, there will be a total eclipse of the moon. The moon will rise in a state of eclipse at eight minutes to six; at ten minutes past six she will be totally eclipsed, and will so continue, say the almanacs, till a quarter to eight. The sun sets two minutes after the rising of the moon; so that we shall have sunlight, twilight and night for viewing the eclipse. It is a little remarkable that we should have in sight at the same moment the sun, the earth and the earth's shadow on the moon.

—It appears to us far from a creditable thing that there should be no evening mail between Bombay and the Deccan. Practically Poona and Bombay are separated by a two-days' post. We hear there is a talk of increasing the third-class rates on the G. I. P. Railway. A wiser plan would be to reduce the second-class rates to what they were before. The returns will then be found to be greater, we think.

—The failure of Mr. Premchund Roychund this week, cannot have taken many by surprise. It was known five months ago that he had not far from two millions invested in cotton, and that less than 14*d.* a pound would not cover these ventures. Even the loss of a million sterling in this way would not however, it is probable, have caused his failure, if it had not been for the ruin of the share market. It is well for us to remember that it was only the other day his place of business was regarded as the temple of fortune, and that gentlemen and ladies were dancing attendance on him day after day, sometimes waiting at his door for hours, in the hope of obtaining precious shares from him. He was believed to be an incarnation of commercial wisdom, and men who had received advice from him as to what they should do with their money, or with their credit, felt themselves bound by it as by an oracle. Our readers will bear us witness that we lifted up our voice in that day to dissuade them from yielding to this mania, and to warn them especially against the deceitfulness of shares; and we are happy to know that some saw the thing in the light in which we saw it, and would not even pick up the reputed *manna* falling in such showers on our island. Other good men did not see it in that light and accepted shares from their friends; among these were some ministers; but we scarcely know of one who has not had occasion bitterly to rue the day when he availed himself of the well-meant but fatal kindness. Even those who sold their shares, pocketing a little fortune in premiums, have seen this fortune take wings to itself and fly away in a very mysterious way. We had also in those days something to say about the *morality* of the efforts made by men, who had already more money than they knew what to do with, to increase their wealth. We thought then and think now that these large accumulations of property in the hands of individuals are undesirable. The community loses more than it gains. But insolvency in these cases is no rectification of the evil; at all events a very bitter one. The pecuniary destinies of many are bound up with those of the capitalist, and his fall is the fall of many. It is hoped that we are at last touching bottom. Perhaps not. What a matter of congratulation it would be if the collapse of our 'cloud-capped' fortunes would lead some to a discovery of the true riches, the gold seven times purified of God's gracious promises.

A memorial praying for an enactment to prevent polygamy among the Hindoos of Bengal having been presented to the Bengal

Government by the Maharajah of Burdwan, signed by some 21,000 Hindoos, a copy thereof was submitted to the Government of India, together with a copy of the reply given by the Lieutenant-Governor to the memorialists. The Honorable A. Eden in addressing the Secretary to the Government of India, says:—"As regards Bengal there is ample evidence to shew that the feeling of the great bulk of the intelligent and thinking portion of the Hindu community is strongly in favour of bringing the practice of polygamy strictly within the limits prescribed by ancient Hindu law. Since the memorial was presented other petitions to the same purport have been received, and the Native Press from week to week teems with articles and letters calling upon the Government to check a social abuse which has become intolerable, but which cannot be removed without an Act of the Legislature. By legislating with a view to reform this abuse in Bengal the Government will certainly not lay itself open to a charge of spontaneous or undue interference with the religious usages of the people: but will simply give effect to a movement originating with the people themselves, and in accordance with their decided and clearly expressed wishes."

We are sorry to say that the Governor-General in Council takes a different view of the matter and thinks 'that there is nothing to shew that the people generally even in Bengal are prepared, and that in his judgment they are not in fact prepared, for so great a change either as the complete suppression of polygamy which evidently is in the minds of some of the memorialists, or for the strict limitation of polygamy, which is contemplated by the Lieutenant-Governor.'

We incline to think that the Governor-General is in error with regard to 'the people generally.' The great majority of the Hindoos do not, so far as our observation goes, approve of polygamy. Sir John Lawrence, some six or seven years ago, gave in his adhesion to the principle that a Government was bound to administer the affairs of a country according to its own wisdom, and not according to that of the people. Is he not losing sight of this principle?

The Governor-General in Council says in conclusion, that he would not 'shut out all recourse to legislation for the suppression of the great and peculiar evil which is represented in the papers submitted by the Lieutenant-Governor as being practised specially in the Province of Bengal by the Kulin Brahmins. On the contrary, His Excellency in Council will be most happy to take into consideration any measure which, after full deliberation, the Lieutenant-Governor may think fit to recommend for the purpose of putting a stop to the custom which has grown up among that class of Hindus, provided that it does not at the same time affect the general liberty which is now possessed by all Hindus to take more than one wife, or, on the other hand, give the express sanction of English legislation to that feature of the Hindoo system.'

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SATURDAY, SEPTEMBER 15, 1866.

THE COMING WRATH.

We have placed among our Selections an extract from a little pamphlet by the Rev. Mr. Shepheard, entitled, What may be in the year 1866 or 1867? While we agree with the writer generally, in his application of the prophecies cited, we think it well to state that the denunciations of the prophetic word embrace a good deal more than the papacy or the church of Rome. The extraordinary character of the papal pretensions, the singularity of the Pope's position as a temporal and spiritual king, his claim to represent Christ on earth and to enjoy universal dominion, his government of Rome from the days of the Roman Emperors till now, a period of nearly fourteen centuries, his relations to the kingdoms of Europe, the frightful persecutions waged at his dictation, and many other particulars that mark him out as unique in human history, show the perfect fitness with which prophecy has given him a place of such prominence in her visions of the future. But at the same time it must be borne in mind, that in the eye of God's truth, multitudes are in character and in destiny identified with him, who have no avowed connection with him. There are those who have his mark upon their foreheads where all may see it; and others who have it in their hands, where it is less manifest. There are other corrupt churches called Christian besides that of Rome. There is the Eastern Church and the Pope at St. Petersburgh. There are reformed churches, greatly needing reformation. And on the principle that responsibility is according to light, there is every reason to believe that the indignation of the last day for which we are all warned to prepare, will be specially against those who having been familiar with the word of God from their youth, and having breathed the atmosphere of Protestantism all their days, have nevertheless given their homage to the very principles which have carried the church of Rome so far from the Scriptural standard. The sway of antichrist is far more extended than men suppose; and the deceitfulness and power of illusion that are the essence of his rule, render those his captives who imagine that they are furthest removed from his influence. Many are looking for a manifestation of antichrist quite different from this; gross, palpable, material; in open undisguised antagonism to the church of Christ. This was, in some degree, the manifestation of the dark ages; but a very different revelation of his power may be expected to characterize a day of Bible light such as this. We think it very likely that the grandest success of antichrist will be just before his exposure and destruction; but we differ from many with regard to the nature of this success. The gigantic iniquity is called a *mystery* of iniquity; and it is in measures that go far to deceive even the elect, that we shall find the crowning effort of the genius of the prince of this world. All things considered, we do not believe that there has been since the apostolic times any more remarkable delinquency on the part of those who hold the truth, than that which has been witnessed in the most advanced countries of Protestantism, in our own days. Our fathers would have thought it inconceivable that after the perfect unmasking that there has been of Rome, through the Reformation, after so great an emancipation of the mind of all Europe from the dominion of Romanism, after the glorious testimony that God has borne to his truth in Protestant lands, men should be found leaving the ministry of a Protestant church by hundreds to join the Church of Rome, and men should be found by thousands ready to sacrifice the most precious truths of Christianity in order to render their church, once redeemed from Rome through the blood of the host of martyrs, as far as possible, an imitation of that of Rome. It is in connection with 'the deceivableness of unrighteousness' that the grandest triumphs of "the man of sin' are said to be won, and it is well, when we hear the note of alarm sounded before the coming 'wrath of the Lamb,' not to look too far away from ourselves, but to examine carefully our own hearts and lives.

SOLOMON.

The *Bombay Saturday Review* says it is always with regret that he differs from us; we are one with him in this regret; it gives us very little pleasure to criticize his sentiments or expressions. He loses nothing in our estimation when he says 'men must serve conscience rather than even the *Bombay Guardian*.' He adds:—'If we are wrong, it will be quite punishment enough for us, and sufficient triumph, we trust, for the *Guardian* when we meet in heaven, for the latter to come up and be able to say to us. 'There now—did not I tell you I was right.'

He then proceeds:—"But if the *Guardian* wants refined scepticism of all belief we commend it to the writings of Solomon. Advanced thinkers of the nineteenth Century have not yet approached Solomon. Fortunately he silenced the priesthood by building the Temple, and the magnificence of his Temple is no bad measure of the profundity of his scepticism. The poor prophets however they stoned and crucified. But those who write by their conscience write truer to the spirit of the prophets and the Gospels—Solomon was a philosopher only—than any can who write in avowed support of beliefs, whether in the mediæval Christian apparatus, God, humanity, or nature."

On general grounds, not at all with a view to wage war with our contemporary, we think it well to look a little into this matter of Solomon's scepticism.

Scepticism is doubt; especially, doubt with regard to the great facts and doctrines of revealed religion. Properly speaking, a man who merely doubts, may not deny; but those who deny as well as those who doubt are popularly called sceptics. When men simply suspend their judgment, while they use their best efforts to come to the knowledge of the truth, no one can find fault. Where there is abundant evidence provided, and men are simply entreated to look at it without prejudice, and they refuse to do so, or yielding to a wrong bias, give heed to antagonistic arguments, there can be no excuse for them. Those who believe the Scriptures to be inspired and to bear the seal of the living God, as the all-sufficient expression of his will to men, cannot but regard as a most unhappy state of the mind and heart that in which the divine testimony is unrecognized.

What is the scepticism of the book of Ecclesiastes? The meditations, embarrassments, doubts, and reasonings of that book, are those of one who has undertaken to deal with the various problems of life and of divine Government, in the belief that it is competent for him to reach a solution of them and with great reluctance to admit that there is anything in his circumstances or condition that makes such a solution unattainable. The wisdom and intellectual insight that distinguished him from his contemporaries, enabled him to discover many difficulties and ap-

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parent descrepancies that others failed to perceive; and he trusted to the same insight to enable him to explain them. But his place in time made it impossible that he should be able to solve all these difficulties. There was not enough of the daylight of revelation about him; he was away back in the obscurities of a partial dawn. In the book of Job we see some of these difficulties and the poor human mind battling with them as best it may; but in Job there is a less tenacious clinging to man's wisdom and more faith in God; there is more reference and deference to the light that is to come. The book of Ecclesiastes is of very great value to us a showing how strong at times under the old dispensation, became the sense of limited light, of the defects of revelation, of the need of a more express utterance from on high. We find in it a testimony like that of Socrates when he expressed the consciousness of man's great need of some one from the skies to make known what was otherwise so unknowable. Solomon was one of those kings of whom our Lord spake when he said, "kings and priests have desired to hear the things that ye hear and have not heard them." Despairing of the full solution, Solomon found at least one that sufficed for his guidance as an accountable creature: "Fear God and keep of his commandments." Before reaching this conclusion, his scepticism made terrible havoc of his moral principles, and left him helplessly the prey of temptation; but happily for him he was, as we trust, saved from everlasting shipwreck, laying hold of the plank of the grand conclusion above expressed.

How strange now, that men living under the glorious light of that Sun of Righteousness whose rising Solomon so ardently desired and so greatly needed to see, should voluntarily throw themselves back into his crepuscular and limited condition, and entreat permission to join him in his sceptical colloquies.

NOTES FROM AN INTERLEAVED BIBLE.—Luke IX. 47. 'Took a child.' To this day, he in this way rebukes the pride of his church and of his ministers. They contend which of them shall be greatest; they are covetous of a high social status; wish to make it appear that others occupy an inferior position. We with our orders and our apostolic succession are greatest, say some; we with our great learning and our diplomas are greatest, say others; we with our unimpeachable orthodoxy are greatest, say others; we with our independence of a ministry, are greatest, say others; we are the temple of the Lord, the people of the living God. Then Christ takes a little child, some most obscure and uncultivated disciple, like San Quala of the Karens, and makes him the means of converting thousands in a single year. For God hath chosen the foolish things of the world to confound the wise, and weak things to confound the mighty.

48. 'He that is least among you all the same shall be great.' He that glorifies himself least, Christ most. The less there is of himself the more room there is for Christ. He shall be invested with greatness who gives best evidence that the consciousness of his moral nothingness is not to be weakened by external honors. And the proof of this comes out only after long and varied experiment.

49. 'We forbade him.' Yet they themselves had failed in attempting to cast out a devil. How ashamed would they have been had this man been present to see their failure.

50. '*Us.*' Points out the real identity of Christ and his people, and thus anticipates and discourages any abuse that might be made of the admission.

53. 'They did not receive him.' Because he observed the feasts of their enemies, the Jews. And the Jews rejected him for this among other reasons, that he visited the Samaritans. So there are some in these days who cannot bear the suggestion that God's Spirit is sometimes poured out on churches that they do not recognize.

54. 'That we command fire.' True, Elijah did that. But you have just come from the Mount of Transfiguration, where, in the presence of Moses and Elijah, the voice from the excellent glory, bade you hear HIM. You enjoy a privilege that Elijah did not; you sit at the feet of the Master and learn of him; Elijah would be greatly astonished to find you imitating him instead of drinking in the spirit of your Master. Alas! how many calling themselves successors to the apostles, have taken the fire of earth, baptized it in the name of Christ, and burnt up those who would not receive them and their dogmas.—As these were the sort of miracles the disciples were desirous of working, they are *the very sort that they would have attributed to Christ* if none had been wrought by him, and if the Gospels had been made up by them, as unbelievers say.—Christ saw in the example of Elijah something very different, (IV. 27.)

62. 'No man, looking back, is fit for the kingdom.' God will only commission those who really consecrate themselves to his service. This consecration is for life, and implies the sacrifice and surrender of all. If a man keeps back part, makes conditions in his heart, refuses to consider the possibility of losses, humiliations and disappointments, God will not commit himself to him, nor give him the plenitude of his Spirit.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 10

"*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*" X. 9.

THE tenth chapter enforces and illustrates the great truth already made prominent, that Christ is the end of the law (as a house is at the end of an avenue) to every one that believeth; this faith cometh by hearing, and hearing by the word of God; points now fully made manifest, but not obscurely intimated by the ancient prophets. It is noticeable that while the apostle seems steadily to have his eye upon the disputants and enquirers of his own day, under the guidance of the Spirit he has so written as most effectually to meet the objections raised at a more advanced period of the Church's history against the grand doctrine of salvation through the righteousness of Christ freely made over to the sinner. So tenaciously does the human mind cling to the idea of salvation obtained by merit, that when the way of salvation by faith in Christ is shown to be of God, it incontinently takes up the notion that merit must be connected with this faith. In our own day, we find some that would be deemed the most advanced expounders of the Gospel, seeking to establish that what the New Testament means by faith is a secret and potential virtue of our nature overlooked by other moralists, and capable of effecting a wondrous elevation of the whole man. Paul has done his best to show that such a representation is utterly inimical to his profoundest convictions and most ardent aims. His aim throughout is to leave nothing whatever, no, not the point of a pin, for merit to stand on. He maintains indeed that his Gospel does produce the most glorious fruits in the way of a holy activity and consecration; but from first to last the power is of God, and God is to have the honor. What shall I do that I may inherit eternal life? What good and great thing shall I accomplish? The answer is, 'Say not, who shall ascend into heaven to bring Christ down?' Christ cometh even to thee; the word is nigh, in thy mouth, in thy heart; the reception of the word is the reception of Christ. Where there is the word and faith in that word, there Christ is, with all his power, all his resources. Faith is simply reception; and all that follows in the Christian life is ascribable to the virtue and efficacy of that which is received, namely the word. A man is bankrupt, ruined; bailiffs are at the door; but a rich friend arrives; is gladly admitted; he pays all claims; sends away the creditors; gives liberty and ample means to the surprised insolvent; who now would think of attributing merit to the act of opening the door to such a deliverer? And so, what becomes of the doctrine of salvation by merit, when God says, Whosever shall call upon the name of the Lord shall be saved.

The principle of rewards for effort is a most valuable one in its place, and is abundantly recognized in Scripture. The highest activity is everywhere invoked, but it is activity in connection with the work of a divine Spirit. We are to be strong in the Lord and in the power of his might; to be strong in the grace that is in Jesus Christ; and the sinner is to be weak that he may be strong; to abandon his own illusory forces that he may receive what Christ offers.

All the hope of the world then is in connection with the command of Christ to his disciples, Go ye into all the world and preach the Gospel to every creature. Men are saved by faith; but this is faith in Christ, who is made known in the Gospel; they must hear the word; the word must be preached; the preachers must be sent. But the word does not come to the heart without opening the mouth; 'for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.' So that every one whom the Gospel saves it sets to work for the salvation of others. 'Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit.' In this way does the Gospel vindicate itself as a manifestation of divine beneficence. It comes not merely to save, but to fill the world with agents of salvation. The word is nigh thee; if it is not yet in thy heart, it is in thine ear; a neighbour tells thee of it; the word that he utters is God's word of life. But take good note what it is that God means by faith. Reception of his word in the heart. Do not flatter yourself that it is in your heart, if it does not rule you, does not move you to confess it before men. It comes to you that it may come through you to men; if denied a passage from your heart to your lips, to your life, it will not come to your heart even. Let him that heareth say, Come. You only show that you have rightly heard when you yourself became a bearer of its invitations, a messenger of its grace, an adorner of its doctrines. He that calleth upon

the Lord, in sincerity, shall be saved; for such a one will receive the teaching of the Lord; will confess and repent of sin and believe on the Lord Jesus Christ.

Epitome of News.

SATURDAY,—September 8, 1866.

—*Bombay Builder*:—"About two years ago Her Highness the Khoodsea Begum of Bhopal, the mother of the reigning Begum, set aside a munificent sum of money for the purpose of conveying water from the adjacent lake into the city for the use of the inhabitants. The lake of Bhopal is one of surpassing beauty, and the city with its massive walls still entire, and its many and various historical associations, render it one of the most attractive spots in India.

"The lake being considerably below the level of the city, it was found expedient to construct a large reservoir on the slope of one of the hills, into which the water will be raised by two 40 horsepower engines capable of lifting 200,000 gallons of water 185 feet high every 24 hours. The city being not more than a mile from the hill where the reservoirs are constructed, can command a pressure of water which we would gladly see shared, to ever so small an extent, by one of our national fountains here. Arrangements have been made for upwards of twenty fountains and sixty hydrants or drinking fountains. There will be about nine miles of piping laid, which will enable the residents in every quarter of the city to avail themselves at any time of clean and fresh water *ad libitum*. Some of these fountains are being constructed at the School of Art in this city from the designs, and under the immediate superintendence of Mr. Higgins, to whom we are largely indebted for having introduced many very beautiful specimens of art in metals to the community of Bombay."

—Yesterday an inquest was held in the native town, touching the death of a Mahomedan lad, of the age of about nine years, named Abdool Rahimon. The Coroner recorded the following verdict:—"That the deceased committed suicide by taking a poisonous dose of arsenic."

We should like to have the particulars of this rather remarkable case.

—There are still nearly 600,000 bales of East India Cotton on the way to England.

—The Rev. Mr. Stern writes from Abyssinia, May 28th:

"You have probably heard lots of strange stories about my grievous offences; but, believe me, if an angel from Heaven had been placed in my position, he would not, after certain occurrences on which I must not dilate, have got unscathed out of this country. Thanks to Him who is with His servants in the tempest and fire, and who has also almost visibly been with me, and afforded me strength according to my day.

"Our future is still enveloped in mystery. We have been released from our fetters, and enjoy once more the use of our unshackled limbs. When we shall be permitted to leave Abyssinia is still problematical. I have become a regular soured sceptic, and do not worry my mind about visionary prospects, which, till now, have always turned out to be phantoms of an excited imagination, or merely soap bubbles."

—*The Times*:—"As to the cable between Ireland and Newfoundland, it is in the finest possible condition. While it was being laid the signals were wonderfully clear, though slow, so that not more than from two and a half to three words per minute were sent through it. Before it was half across the equal temperature of the great Atlantic depths had so improved its electrical condition that the rapidity of signalling rose nearly to six, and by the time it was completely laid to Heart's Content had increased to ten. Within the last week its "conductivity" and insulation have improved to an extent that was never expected, and messages have been sent through at the rate of 14½ words per minute, without a single case of a signal having to be repeated. Every day now the through messages direct may be expected within half an hour from New York. The general public, however, will only learn this by the transmission of political intelligence, as the Directors have, not unwisely, decided to send no commercial news except in the form of paid messages. It would be unreasonable to expect that when the enterprise has been carried out at such great cost it can work gratuitously for the sake of merely gratifying the public appetite for news. Many of the most eminent merchants both in London and New York have used it daily since it has been opened. These, however, as being commercial telegrams, have of course been kept strictly private, but the number sent backwards and forwards through all hours of the day and night, if made public, would be perfectly astonishing. On the day before yesterday the line was incessantly occupied with commercial news, and for one message alone over 800*l.* was paid. It may seem scarcely credible, but it is actually a calculated fact, that, according to the present rate of the cable's working, if kept fully occupied, it can earn upwards of 1,500,000*l.* per year, and this estimate is based only upon its being able to send three words a minute. When land telegraphs were first invented, it was maintained that the first line put up to Liverpool would never pay its expenses. There are now, we believe some 20 or 24 working between London and that city, and these are often "blocked" with messages during the day. It seems very improbable, therefore, that one, or even half a dozen cables will do the mercantile and political business between the New World and the Old."

—*Bombay Gazette*:—"A private letter from Surat informs us that a signaller of the Telegraph Department, named Dunbar, fell down from a five-storied house and was killed. It appears the young man had been drinking during the day, and awakening from his bed, he made his away to the window (thinking he was on the ground floor of the house), and, mistaking the window for the door, he made a false step and was precipitated on to the ground below. He breathed his last shortly after."

—Same; Oomergaum:—"One cannot, I fancy, be too curious to know what the masses of people in the district think of the recent "wars and rumours of wars," some information about which is always given in native papers. First, then, they believe that the European war, which is now happily at an end, has been carried on by the English with the Rohillas and Turkomans, and that Louis Napoleon is a Portuguese Governor, who is demanding reward in money from the English for lending his troops to subdue their enemies! You may wonder at this folly, but I have heard it so often that I have ceased wondering at it. But, secondly, they have heard of the wily conqueror of the Bokharians, and are fairly caught with the Russo-mania. This mania, however, is not of the same nature as that which once prevailed in the north of India, and still prevails, to some extent, in England I shall explain myself. The Russo-maniacs of northern India and England go mad with the *dread* of the enemy's descent on India. But the Brahmins of the northern Konkan go mad with joy that the time of the departure of the English from India is drawing near. Marvellously stupid philosophers as they are, they have divined that the English must be overthrown, ere the next ten or twenty years shall have elapsed. The Russians, they consider, are somehow akin to them by caste and disposition, and they evidently expect from them full license to exercise all those powers of tyranny, bribery, and pride, which their forefathers enjoyed under the Peishwas."

—*Overland Mail*:—"The journals of Savoy protest against a curious error, which they have hit upon in the *Moniteur*, which the other day mentioned Mont Blanc as being in Switzerland, and talked of the Mer de Glace as being one of most picturesque glaciers in Helvetia. This mistake is incomprehensible in the official journal, which should have been aware that these celebrated points of attraction have been French ever since the treaty of Zurich."

"Mr. George Peabody continues to dispense his bounties in America. He has presented Boston with 1,000,000 dollars to provide homes for the poor; has bestowed 50,000 dollars apiece on Harvard, Amherst, and Williams Colleges, in the State of Massachusetts; and has given 50,000 to each of his four nephews, one of whom is the local reporter on a newspaper in the town of Zanesville, Ohio."

"The speech of the King of Prussia, on opening his chambers, on the 5th August, was telegraphed *in extenso* to New York, through the cable, by the London correspondent of the *New York Herald*, at the cost of 1,000*l.*"

"Ten millions of passengers were carried by the London underground railway in the first 6 months of this year."

"It is announced that if the cable continues in successful working order, a contract will speedily be made between the American 'Associated Press'—a great combination of nearly all the daily newspapers published in the United States and Canada—and the Cable Company for the regular transmission of news. This is to be done upon the basis of the transmission of a daily despatch from Europe of about forty words, for which the American press are to pay annually the snug sum of 110,000 dollars in gold, or 22,000*l.* It will cost the American newspapers over 70*l.* a day for their little despatch of forty words."

"The flight of the Empress of Mexico to Paris is regarded by most persons who have studied the question as the beginning of the end of the Mexican empire. The precise object of the Empress's visit to Paris is stated to be to obtain a release for the present from the obligation of paying what is due to France out of the proceeds of the Mexican customhouses. The invasions of the insurgent bands have greatly reduced these proceeds, which are now confined to the port of Vera Cruz. The Mexican Government requires, even with the strictest economy, 500,000 piastres monthly for its indispensable expenses; and for some time past it has not been in the receipt of more than two-fifths of that sum from the customs. The financial condition of the Mexican Government is thus reduced to the lowest ebb. It is said (according to the *Times*' Paris correspondent) that should her solicitations prove ineffectual (which is not likely), the Empress Charlotte will not hesitate to place in the Emperor's hands as her ultimatum her husband's abdication of the throne of Mexico."

"Intelligence received at New York on the 15th inst. from Mexico announces that the Liberals have occupied Tampico, Monterey, and Saltillo."

MONDAY,—September 10.

—The Malta with the mails arrived early on Saturday. Heads of intelligence:

Eleven or twelve persons were crushed to death on the night of the Emperor's fête at Paris on the 15th August.

Much public discontent is said to exist at Vienna.

There has been a great fire at Antwerp by which from 200,000*l.* to 300,000*l.* worth of property has been destroyed.

Several large Reform meetings have been held in the north of England.

Scotland has been officially declared free of the cattle plague.

Her Majesty has conferred the honour of knighthood upon Mr. Baker, the African traveller, and that of Companion of the Bath upon Captain Grant, of the Bombay army, the companion of the late Capt. Speke in his African expedition.

—*Times of India* :—"A far larger amount of money seems to be wasted on the repair of ships, which, with revolution in naval warfare, will be found useless, than in the work of constructing an iron navy. *Seventy millions* have been expended by England during the last seven years in experiments and supposed improvements in the Navy, but with what results? The statement of Sir John Pakington informs us :—'I regret to state,' he said, 'that I find the reserves by no means in a satisfactory condition, or, indeed, in such a state as I had a right to find them; so much so that the Admiralty have great difficulty in finding reliefs for ships that return from foreign service.'"

"The Danubian Principalities are far yet from having attained to a settled condition. There have been disgraceful riots at Bucharest, in which Jewish synagogues have been destroyed and the Jews shamefully used. Neither the Chamber nor the Ministry have as yet been able to put an end to these, but the young Prince Hohenzollern has pledged himself to support the entire emancipation of the Jews. Apart from the Jews, there are difficulties in the path of Government."

—We have had (at Byculla) 90 inches of rain.

—Oomersey Govindjee's liabilities, Rs. 5,36,143 ; assets, Rs. 204,457.

—Sewjee Nensey & Co.'s liabilities, Rs. 21,49,593 ; assets, Rs. 7,12,672 ;

—In consequence of a charge of drunkenness brought against the Captain of the *Die Vernon*, there has been further enquiry regarding the loss of the vessel. The following is from Mr. Shuttleworth's evidence :

"We now saw some large native boats approaching the ship. All the Europeans went forward to the forecastle by going on the stays between the masts and dropped off the jibboom into the *Die Vernon's* life-boat, which came for them and took them to the native boats, the chief officer being one of the last to leave. They tried to take the captain with them, but he could not go, being incapable. I then got him into the mizen rigging and lashed him there. The carpenter was at this time boisterously drunk, though I did not see him drink anything. He got hold of the ship's bell, which was fitted on the meat safe, and began to shake it with both hands, laughing and making a yelling noise. I and one or two of the kolies got hold of him and lashed him to the mizen rigging. While doing this the captain got his ropes loose and came on to the poop. Why or wherefore I do not know. A sea dashing over the stern washed him off his legs and was taking him off the poop—in fact half his body was over the edge of the poop—when one or two of my kolies got hold of him. I took a rope's end and we hauled the captain half way up the mizen rigging, where I lashed him so securely that he could not move. While our attention was taken up with the captain the carpenter got adrift, got hold of a handspike, and tried to knock the bell off the meat safe. We asked him to come up to us; he refused and abused us roundly. I and one or two kolies got down on to the poop, watching our opportunity to rush on the carpenter and seize him by force. Seeing us he turned round and with the handspike tried to strike us, abusing us horribly, when a huge wave came breaking clean over the poop. I jumped for the rigging and got hold in time. It washed me off my legs, but I held on; however, it took the carpenter and meat safe, tearing its fastenings away, and swept them into the main deck, which was full of water and in which were floating poop ladders, wrecks of boats and cabins and masts. We saw the carpenter struggling for life, but we could give him no help, as to go where he was was certain death ; he managed to get on the top of a ladder with the blood flowing down his neck and back; but he was not there two minutes before another sea washed him into the waist, where he must have met with instantaneous death amongst the wreckage floating about."

TUESDAY,—SEPTEMBER 11.

—Archdeacon Pratt of Calcutta is expected by the next English steamer. Miss Carpenter, sister of the Physiologist, comes by the same steamer.

—Speaking of the bad lives of the Railway servants at Bhosawal, the *Bombay Gazette* says:—

"Rumour is always to be received with caution, but if one tithe of what we hear be credible, the matter is one which demands earnest attention from the authorities. It is neither expedient nor excusable that bodies of Europeans at all large stations should be allowed to set all decency at defiance, for it is not unfortunately from Bhosawul alone that similar tales reach us. It is surely impossible that all of this, at all times, can be merely the fruit of malice or invention; and, if it be true, it opens up for consideration a question of vital interest to the Railway Company itself, and not less vital to the inferior classes of Europeans in the Company's employment. All of them, we are at liberty to assume, can read, and have probably some notion of gardening operations, and it is politic in the utmost degree to afford them the resource which these two pursuits so inexhaustibly supply. To us, it seems, that in the face of the rapidly increasing staff which the extensions of the various companies necessarily compel them to employ, it is little short of an imperative duty devolving on them to take some steps to bring about these or other ends of an equally desirable nature. The cost, for example, of erecting a reading room at each considerable station to which the men might be enjoined to subscribe in proportion to their pay, would not be very great; while the wholesomeness of its results and the saving which it would probably cause to the men's own pockets would speedily manifest themselves."

—The same ; Paris :—"The buildings being prepared for the Exhibition of next year are coming into form ; it has already been computed that, when the whole of the plan is carried out, a pedestrian would have to walk ten leagues a day, during three weeks, in order to get through the whole of the alleys. This computation includes the paths in the gardens and promenades outside the building, as well as inside it; but it may give some idea of the colossal proportions of the affair."

—A private of the 21st Hussars, stationed at Umballa, has been found guilty by Court Martial of the murder of a comrade by shooting him with a revolver, and has been sentenced to death. His Excellency the Commander-in-Chief has approved and confirmed the finding of the Court, and there being no mitigating circumstances connected with the case, has ordered the sentence to be carried into execution.

—It is expected that the railway communication between France and Italy (over Mt. Cenis,) will be complete before November.

—*Madras Observer* :— "The third of the present series of lectures in connection with the Satthia Veda Samajam, was delivered on Tuesday evening the 4th instant, by the Rev. J. Tanner, M.A., Chaplain of Vepery. The Rev. G. Hall, B.A., took the chair, and we noticed on the platform the Revs. R. C. W. Raban, C. E. Kennett, W. Miller, J. Macmillan, and other friends. The subject was an historical one—*Erasmus*, and was handled by the Lecturer in a manner peculiarly suited to the class of hearers he had before him—the educated natives of Madras—and it was evident from the deep attention they paid to every word that they followed the lecture throughout. Mr. Tanner pointed out the position which Erasmus occupied in the van of the Reformation, although himself not a Reformer, and showed how much we owed to him for his great work, the publication of the New Testament in the original Greek. He then proceeded to trace the course of the illustrious scholar through the various periods of his eventful life, and illustrated Erasmus' views by some striking extracts from his writings. It is very sad to contemplate the character of one whose language and actions were so inconsistent but as Mr. Tanner said it is often profitable to do so, for there are always men to be found who, like Erasmus, have deep convictions of truth, and yet never open their hearts to receive it: and this is particularly the case with such an audience as the Lecturer had before him. We were glad to hear Mr. Tanner at the close of his interesting lecture pointedly appeal to the natives present not to stifle their convictions, and we are sure that the Chairman was correct in saying that they would not fail to carry away with them his kind and affectionate words of warning and counsel. We congratulate the members of the Samajam upon the lectures already delivered, and upon the lively interest they take in this movement, and wish them every success for the future."

—Neal Dow, formerly Governor of Maine, was at Newcastle, England, the other day and made a speech from which the following is an extract :—"In America they had begun by trying to persuade people not to use intoxicating drinks, but had ended by finding that they must remove the temptations to drinking out of the people's way. They wanted the aid of law. For making the demand for the application of law to this matter they had really been shunned for a time as if they had the small-pox ; but they occupied a different position now. He was talking a few days since with a member of Parliament, who said he objected to prohibition on principle, but would be converted to it if shown that the drink traffic would be the ruin of England. He asked that gentleman whether he would wait for the ruin of the country before he would put the grogshops down ; but his friend admitted that he would put a stop on the trade before it got so bad as that, and so he (Gen. Dow) told him that his objection was not one of principle, but of degree. No question could possibly be brought forward more worthy the earnest attention of British statesmen than this. Every year in their country 60,000 died from drink. Why, in the late American war the number killed yearly was not so much more than this—100,000—and that was to save a nation from destruction. Besides that, they had at least 600,000 miserable broken down drunkards, and yearly 75,000,000 of money were wasted in this crime, pauper, and misery-producing traffic. When this subject was presented to the British public as it could and would be, he felt sure they would demand from their Government protection against this mighty evil."

WEDNESDAY,—SEPTEMBER 12.

—*Times of India* :—"The success of the present Exhibition at Poona will prove a great encouragement both to officers and men who are engaged in any similar experiments. The sum realised by the sale of articles exhibited and ordered by visitors is, we understand, some Rs. 15,000. Much of the spirit that has been thrown into this 'Soldiers' Industrial Exhibition' at Poona is undoubtedly due to the hearty and indefatigable way in which Sir Robert Napier personally promotes anything which will conduce to the comfort and true welfare of the rank and file of the army under his charge."

—Sergeant W. Grierson, Town Barracks, is found by a Coroner's inquest to have died of apoplexy. The Surgeon said the fit was caused by excessive drinking.

—*Hurkaru* ; the famine in Orissa :—"Owing to blunders, owing to sloops being sent down without provision to take them up the river, owing to the *Tubal Cain* being obliged to leave after four or five days, the supply of rice stopped and the wretched people were thrown back upon 500 bags of *kheerie* or *maskelye*. This brought on acute diarrhœa, and hundreds and hundreds were swept away. But although this added to the mortality, it was awful enough before ; the river is gorged with corpses, and these ghastly evidences of the famine lie so thick on the banks that the air is poisoned ; men and animals shun the river, captains of steamers object to navi-

gate it, and the very alligators are tamed by the horrible surfeit the waters have thrust upon them. Long ago it was stated that in Balasore above 300 died per day, and of this large number the majority have been cast into the river, by order of the Government; but in all the districts, along every cow path, every country road, by the side of every ditch, and here and there in every field the dying and the dead were to be found. In the villages there was a voice of wailing and mourning, and along every road there was a great and bitter cry of agony: a whole people was smitten, and was yielding up its life in misery indescribable; and yet the reign of political economy continued, continues to this day, while the stern and inhuman rule was rigidly enforced that the Government should suffer no loss, as if every man who perished did not cheat the state out of so much revenue. One gentleman estimated the mortality in Orissa at 400,000 souls, and was told by an official that the Gurjat alone had lost that number, but all seem to be agreed that from the Roopnarain to Cuttack one-third of the population have fallen. Bengal has lost as much in a few months as America lost in four years of as terrible and fierce a contest as the world has ever seen."

—*Bombay Gazette*; Calcutta:—"A native paper draws attention to a very painful fact which has been overlooked, I am afraid, in the general confusion. It is connected with the sale of girls to prostitutes for food. Many children are now to be seen in the houses of these wretched beings, brought there sometimes by chance, but oftener as the effect of a trade which is just now very profitable to the brokers engaged in it. 'These brokers,' it is said 'often induce the mothers of these children, with false promises of looking after and providing for them to give them up, and sometimes when the parents are quite reduced with starvation, they steal their offsprings. In either case they sell them to prostitutes.' This is, I think, a very serious thing; and as these reports are prepared expressly for the Lieutenant Governor, it is to be hoped that the police will be told to look into the matter, and snatch these unfortunate girls from a fate more terrible than can be expressed. Calcutta is bad enough as it is in the matter of prostitution, and I don't think I am far wrong in my calculation when I say that if all the women of ill fame, Christian and native, English and foreign, were lumped together, the number would not be far short of 30,000."

—Same:—"I pass on to chronicle the good deeds of Colonel Ballard, the Mint Master here, for the benefit of the starving crowds by whom we are surrounded. All Calcutta, of course, knew that he was liberally feeding them, but it is a native paper, the *Bhaskur*, that has given us the details. We are told that he has picked out 300 of those most deserving of charity and fitted up an iron roofed shed belonging to the Mint for their accommodation. The arrangements are admirable. He has bespoken a daily supply of eight maunds of pure milk and 1½ maunds of fish, besides the necessary quantity of good rice and vegetables. At 10 A. M. all get some milk and a small quantity of parched rice, and then at 3 P. M. rice and fish in sufficient quantities. He has further arranged that the weak and sickly should be supplied with soup. Some of the women here have been delivered of children, and he has provided them and their offspring with flannel, besides giving them also a daily allowance of soup. These poor people, while in their villages, never dreamt of such comforts and know not how to express their gratitude. He gives Rs. 50 per diem out of his own pocket and the employés of the Mint make up the rest. 'May this their virtue never wear off is our prayer,' says the *Bhaskur*."

—Before the adjournment of the American Congress, the members voted themselves a salary of 5,000 dollars; it was previously 3000. The London *Times* takes the following view of the Session:—

"From first to last the whole business of the country was placed in the hands of less than a dozen persons, whose hatred of the conquered and prostrate South was not, perhaps, unnatural, but was profoundly antagonistic to the general welfare of the country. If a member here and there protested against this closet legislation, the jeers of his friends or the remonstrances of his constituents soon caused him to waver and fall back into the compact ranks of the dominant party. Public opinion was so uncertain that when the Radicals boldly asserted it was in their favour, the President's supporters retreated in alarm, and left the victory with men of the unwavering courage and faith of Mr. Stevens and Mr. Sumner. Through years of difficulty and danger, through a thousand circumstances of discouragements and depression, these men had laboured to gain what the Conservatives are astonished to find they at length possessed—the supremacy in Congress, and, for aught we know to the contrary, in the country. We cannot share the astonishment of American Conservatives when we find the Radicals fighting against the attempt to deprive them of the fruits of their victory. But the mischief their opponents had not the power to inflict on them their conduct all through the Session, and especially their closing acts, worked out for themselves. There is scarcely one measure of public business important to the nation which has not been trifled with or altogether neglected. The finances of the country have never received the smallest attention. Questions of trade and commerce have been left in the hands of the most rabid of New England Protectionists. The currency, the taxation, the position of the Government in reference to its loans and other liabilities—these and other subjects of similar consequence have been passed over almost unnoticed. The Southern States are exactly as they were eight months ago, with the exception of Tennessee, which has crept into the capital in a manner that cannot be gratifying to the pride of her citizens."

Mr. Johnson, in his resistance of the Radicals, has, we believe, the sympathy of the majority. He met with an enthusiastic reception at New York the other day.

THURSDAY,—SEPTEMBER 13.

—Premchund Roychund has failed. A meeting of his creditors is convened for the 19th inst.

—The Back Bay shares, once at a premium of 1000 per cent. are now at a discount of 90 per cent. Bank of Bombay shares are at a discount of 57 per cent.

—The *Englishman* has the following from the Pacific cable expedition:—"Russian Extension, Western Union Telegraph Company, San Francisco, June 8, 1866.—We are just off again northward. Our fleet, this year, comprises the flagship *Nightingale*, a splendid vessel built for the original World's Fair, once a slaver and more recently a blockader, for two years in the War, old, but staunch:—the steamer *George S. Wright*, re-fitted as a yacht; the barques *H. L. Rutgers*, *Clara Bell*, *Palmetto*, *Onward*, and our trusty old *Golden Gate*. We have also the United States steamer *Saginaw*, the Russian steam-corvette *Ochotsk*, the river-boats *Wade*, *Wilder*, and *Mumford*, and the barge *Anadyr*; a pretty large fleet. By telegraph from Victoria (V. Island) we hear of the arrival of three vessels with twelve hundred tons of telegraph wire for us from England. We make first for the mouth of the Youkon or Kwitchpak River in the Arctic Ocean, to look out for Major Kennicott's party. If all is well with them, we shall make our course for Anadyr Gulf, and thence to Petropavlovsk on the Russian coast."

FRIDAY,—SEPTEMBER 14.

—One of the *Powla's* correspondents says:—"But if the Anglican Church thus independently established joined the Roman Communion, and recognised the spiritual supremacy of the Bishop of Rome till the sixteenth century, why are we separate now? If each, either, or both have erred, shall errors continue? What signifies to us the German example? If the haughty Tudors preferred the interests of the state to those of the church; if in the fever of Civil War the claims of church and state were alike disregarded; if from the bad government of the state a revolution seemed necessary, are we never to recover? Shall there be peace amongst all, but the peacemakers? Union amongst all, but the Catholics? Trust amongst all, but the Faithful? Protestants we must perhaps be on occasions, but at all times let us be Christians."

—*Bombay Gazette*:—"On Tuesday last one John Esnell, a seaman of the British ship *Tweed*, accidentally fell from the jib-boom of the vessel into the harbour, and was drowned. Every assistance was rendered to recover the deceased, but to no avail."

It is surprising how many sailors there are who do not know how to swim.

—"We learn that on the 7th instant a European lady fell out of the No. 5 down mixed train near the 96th mile on the North Eastern Deccan Division, said to have been pushed off by her husband. She was not killed but badly hurt. Her husband is in custody."

—*Central India Times*:—"The snort of the iron horse may now be heard by any one who may be disposed to drive down to Boree, distant 18 miles from Nagpore. The river at that station has been successfully bridged and the contractor's engine passed over it not many days since. From Boree, into Nagpore, there is a good metalled road, affording facilities for conveying materials. Sleeper and plate laying will be commenced simultaneously at different points on this portion of line, so that its completion will be quickly effected."

—Deaths last week, 268. The births were 117; not half are yet registered.

—About Rs. 10,000 has been contributed to the Relief Fund since last Friday.

—*Bombay Gazette* Correspondent:—"A plain unvarnished statement of the way in which our European merchants have allowed themselves to be swindled by the Banian cotton shippers would, if published anywhere excepting in Bombay, be received as absurd and incredible. Any person who was in the habit of visiting the 'Screws' during the last fine season could have seen, almost at any time, cotton in the course of being packed, which was not worth half the value of the average selection then in the market. There is, it is true, a nominal Government superintendence, but the experience of almost every merchant and the records of the Police Court show that this superintendence has failed to prevent the screwing either of short weight bales or of worthless rubbish. And yet in the face of these well known facts the owners of this cotton obtained, without any difficulty, advances to the extent of seventy, eighty, and even ninety per cent. of the market value of the best cotton. Native shippers were buying up all the rubbish they could find, paying often only Rs. 200 or Rs. 250 per candy, and then receiving advances equivalent to Rs. 300 or Rs. 320 per candy, thus making a large actual profit within a day or two. I say making an actual profit, because it is no secret that many of these native shippers, though ready enough to come forward and receive any surplus proceeds, could not, and would not, pay any deficiency."

—*Hurkaru*; Orissa: "The people have been seen after a shower, rushing to a pool of water, the size of an ordinary dining table, and fighting fiercely over the white ants un-housed by the downpour. Round such a pool, a greedy struggling mass have pushed and fought, struggled, fallen, and died, with a recklessness and desperation indescribable.

"Nor is this all. What will the public say to whole crowds realising the doom of the Babylonian King, and eagerly and greedily devouring, after every shower, the fresh blades of grass.

What words can measure the extent of a misery like this ?"

TELEGRAPHIC NEWS.

London, Sept. 3rd—It has been officially announced that the pay and advance in rank officers will obtain by joining the Staff Corps will only date from the receipt in India of Lord Cranborne's despatch of August 8th.

Stock of Cotton in Liverpool, 850,000 bales.

Bank discount reduced to five per cent.

Advices just received by telegraph state that the Atlantic Cable broken in last year's expedition has been recovered.

Monsieur Drouyn de Lhuys, the French Minister, has resigned and has been succeeded by the Marquis de Moustier.

The debate on the bill for the annexation of Hanover, Nassau and Hesse has been commenced in the Prussian Chamber of Deputies.

Sept. 4th.—The treaty of peace between Prussia and Hesse Darmstadt has been signed. The present relations between Prussia and Saxony are unsettled.

Sept. 5th.—The Austrian troops have commenced the evacuation of the Quadrilateral. Orders have been issued by the Italian Government, reducing the army by 120,000 men.

Sept. 6th.—Formal negotiations for the conclusion of peace between Prussia and Saxony have been commenced. The demobilisation of the Prussian army has commenced. The negotiations for peace now taking place between Italy and Austria are said to be progressing favourably.

THEODORE PARKER.

HAVING set aside all revelation from the Bible as of no authority, Parker proceeded to establish a religion from what he called the "Facts of the Universe." He meant by this, from Nature around, and the "Spontaneous Consciousness" within. This last gives three things, he avowed: first, the intuition of the divine, or the consciousness that there is a God: second, the intuition of justice, or the consciousness that there is a moral law, which we ought to keep: thirdly, the intuition of immortality, or the consciousness that we shall live for ever. He goes on to distinguish between the *idea* of these things, which is *absolute*, and the *conception* of them, which is imperfect and transient; but he never seemed to suspect that what he innocently called his "*absolute idea*," may, after all, be nothing but a conception most feeble and inadequate. In his laboured development of these three fundamentals, the *idea* of God takes on no personality—no divine form that warms the heart, or searches it through, or melts it under the beams of divine love. Confessedly it "can present no image to the mind." The intuitive moral law has no retributive sanctions, no thunders of justice rolling along the future. The intuition of immortality has no pneumatology, no objective realities dawning on the faith, and turning it to vision. And so this *quasi* absolute religion, considered as a working practical force in the world, would no more act upon it and renew it, then the flimsiest web-work that was ever spun from the human brain.

No one who has studied the elements of this new rationalistic system can fail to see that there is much, yea everything, in it, to develope an enormous egotism. The "spontaneous consciousness," given under more favourable conditions, supersedes Jesus Christ, the "promising young Jew," and makes the sun, moon and stars of the spiritual universe revolve round Theodore Parker and his followers! Moreover, there is nothing in the system which hints at man's moral disorder. Hence Mr. Parker's habitual self-exaggerations, which followed him to his death, and its total unconsciousness of the wants of man as a sinful creature. He saw plainly enough the disorders of the world outside: the disorders of the world within his shadowy theology could neither penetrate nor disclose. He denounced wrong, but he knew of nothing that could cleanse away the sin which is the essence and cause of wrong thinking, wrong feeling, and wrong doing. His idea of God he finds by a dive into himself, and sees not a divine personality. It opens no deep springs of devotion in the soul. His sermons on the soul's normal delight in God, designed to recommend the piety of natural religion, run into the weakest and most girlish twaddle and sentimentalism. There is a God, but Mr. Parker can only heap together adjectives to describe his perfections, for he denies the divine incarnation and the "fulness of the Godhead bodily." There is a moral law; but for its code and requirements we have only the sanction of "spontaneous consciousness," and that in South Carolina, sent women to the auction-block, in India to the funeral-pile. There is a life after death whose unmeasured inane the Indian may fill up with his hunting grounds, the naturalist with bodies from the graveyards, the metaphysician with his "entities," the poet with his mythologies, and the peasant with the ghosts of his imagination. Summed up, Parker's system, if we may call it system, announces that the truth outside the Bible floating in the "universal consciousness," is to be taken up and made into a "*universal*" religion; errors and superstition, originating in and supported by the popular biblical Christianity, will scale off and be numbered among the mischiefs of the past. Humanity, out of its instinctive beliefs and intuitions, appropriating what is genuine and of permanent value from all the religions of the world, will create a new era, and from the confused traditions and perplexing elements of the imperfect present, carve the sublime image and structure of an alluring and a splendid future. Philosophy, science, culture, self-development, "harmonialism," will supersede Churches, vacate faiths, render unnecessary Bibles and Sabbaths, and make *reason* the supreme Judge. All old things are to pass away, and all things are to become new. In Parker's pretension we witness an after-birth of the materialism of the last century. A system which professes to reconstruct society on the observation of the laws and facts of the visible universe, which scoffs at all questions of inspiration and religious faith founded on Scripture, as insoluble and unworthy of human attention and credence, which affects to raise the banner of an affirming belief in "spontaneous consciousness," and "natural religion," at the moment when it avows its main characteristic to be a denial and a refusal to recognize the personal source of infelligence and goodness as the author of revelation, may well be left to the silent oblivion to which by the force of its inherent power, it is rapidly approaching. Some of the pretensions of this system demand however examination and criticism, not so much because of their importance, but because of their seductiveness. Parker and his school appeal to the "spontaneous consciousness" and normal instincts of man as sufficient guarantees for his safety, and pledges of his future salvation. It is true that our instincts are not to be disregarded; that they play an important part in the redemption of man. But they vary in every man, and are seldom unanimous in respect to a moral code or a spiritual law. The instinct of a moral law lays on us a sense of duty and torments us with the Ought, but it certainly does not give us a perfect morality. Lycurgus made infanticide a duty; Plato recommends adultery in his modern republic. Instincts do not give us the vision of God or immortality: they only create yearnings and determinations towards these great truths: they are urgencies that excite us to search for the truth. They are the tokens of God's nearness; but they do not, because they cannot, give [illegible] man may fancy that he can grasp all these things in the circle of his consciousness, and he may be able to spin theories around them, but they resemble the spider's gossamer, spun out of its own [illegible] enormous incapacity to read the lesson of human nature correctly. Much that he tells us about God and righteousness, conscience and duty, is pretty and valid enough. But when he claims all this moral and spiritual light now so brightly shining in the world as the product of the "spontaneous consciousness," we are hurried into doubt: and when he goes on to assert that great ideas, and divine impulses, true ideas of God and of love to man and his Maker, are natural to man, we are driven to a positive denial of his assumptions. Involuntarily we picture Theodore Parker as he would have been had he been born and reared in the igloo of the Esquimaux, the kraal of the Kaffre, or the miserable mud-hut of the Fuegian; and we ask, what then would have been the ideas natural to him on the subjects of God, immortality, morality and conscience?

Mr. Parker was blinded by the fallacy that mistakes that which is proper and normal to the human constitution, for that which is native or inheres within it. Food is normal to the body; but hunger only is the innate susceptibility which declares it. The food is not born there; the body does not evolve it from itself by any of its various processes; it comes from without and must be supplied. In like manner the mind has its hunger, but it must have its food supplied. It cannot possibly make it. It can give soil and resting place for the seeds of Divine truth, but the seeds must be given. Revelation is the medium through which these can be derived. No true spiritual ideas ever came to man in any other way, and never can. The eye can see, light being given, but keep back the light and total darkness ensues. The "spontaneous consciousness" to which Mr. Parker referred the "absolute ideas of God and immortality," is the consciousness of Christendom—not of Heathendom, and that, as every one knows, is not *spontaneous* but acquired; a consciousness which has received its nurture from, or been fed at the bosom of Christianity and revelation, or at least enlightened by information imported from sources leading directly or remotely to revelation. If the consciousness of Christendom had not been supplied by divine permission, it would have perished in inanition and starved to death, notwithstanding all Mr. Parker's laudation of its native capacities.—*Christian Spectator, August*, 1866.

THOUGHTS ON WHAT MAY BE IN THE YEAR 1866 OR 1867.

(Written in March, 1866.)

MANY things have been said and written about this present year, 1866,—and many persons are eagerly on the watch to see whether the things that have been said will turn out to be true or not. Some things, no doubt, have been said too rashly—some things too positively: and then the worst is, that when these rash sayings are shewn by time not to be true, people come to think there is no truth in any prophecy at all—and that it is all idle fancy to think that we can know anything of what is to happen hereafter.

Now, of course, we can know nothing of what is to happen hereafter except from the good old Book, the Bible—God's holy Word: but if we do find anything plainly foretold in the Bible, we may be as sure it will come to pass as if we saw it already happening. God alone can know the future—and we can know only so much of it as He is pleased to tell us in the Bible. And though the Bible was not given to make us prophets, yet there are prophecies in the Bible so plain that any plain man may understand, if he will but study them—and so important, that no thinking or prudent man would wish to be ignorant of them.

When the Bible tells us that "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead,"—Acts xvii. 31—will any man in his

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senses think this a matter that he can safely put out of his mind? And the nearer we are to that most awful Day of Christ's coming to Judgment, so much the more necessary is it *to be aware that it is near*, and to be *ready*—in heart—life—conduct—and in a waiting, watching mind and spirit—for that tremendous day: so that "we may be found of him in peace, without spot, and blameless."—2 Pet. iii. 14.

Along the Queen's highway, there are milestones marking the distances; so that the traveller may know how far he has gone on his journey, and how much yet remains. And so there are *landmarks* given in the Bible, by which we may know whereabouts we stand in the history of the world—not so that we can tell what things will happen in this year, or next year, exactly—but so that we may know, by things which have already come to pass, or are actually happening before our eyes, WHEREABOUTS in the world's history we have come to—and so also, that we may be led to see how near we are coming to "THE END OF ALL THINGS."

These *landmarks* are given in the PROPHECIES of God's holy Word.

The whole Bible, from Genesis to Revelation is full of prophecies; and when we see these prophecies fulfilled, we know that the Book in which we read them must be God's Word—for no one but God can foretell future events. We see the Jews, for instance, at the present time, scattered over the whole face of the earth, suffering, persecuted, and afflicted, so as no nation under heaven has been before—and that for 1800 years past. But when we turn to the Bible, we find that all that has happened to the Jews, and their actual state now before our eyes, was foretold by Moses more than *three thousand years* ago. In the book of Deuteronomy, the twenty-eighth chapter, there is a wonderfully particular prophecy, describing all that has happened to the Jews—from the time when their city Jerusalem was besieged and taken by the Roman armies, through all their long eighteen centuries of dispersion and sufferings down to the present day.

Now, as regards the present year 1866, there are certain prophecies in the Bible, and certain facts and events in the history and present state of the world, which are too remarkable to be overlooked by any thoughtful and observing person. It becomes us to study these things; it is unworthy of a man of sense and understanding to be ignorant of things the most interesting and important that can be, next to the things which are absolutely necessary to the salvation of our souls. And such most assuredly are the events happening at the present time, and those which *must* happen soon, if the Bible is true, and which *may* be, even now, at our very doors.

We do not say that such and such things WILL *happen this year, or next year, or in such and such a year.*

We do not say so, because the Bible does not say so—and we cannot, and dare not, go a step further than the Bible leads us.

But we do say, that the Bible has foretold plainly enough that certain things *will come to pass* at *some* time:—and it has given us also certain marks to guide us, by means of which we may come pretty nearly to know ABOUT THE TIME when these things will come to pass—so nearly, at least, as to keep us on the constant look-out for them.

One of the most remarkable of these things foretold in the Bible is *the kingdom and power of the Popes of Rome, and the great apostasy of the Church of Rome*—that system or form of religion which we call *Popery*.

And what makes this a matter of unspeakable interest to us all, is that *the end of Popery will also be the end of the world*. Popery will never come to an end till Christ Himself comes to put an end to it.—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 7.

But though the Pope's *religion* will never come to an end till then, yet the Pope's *earthly kingdom* will come to an end *before* that time.

AND WHEN WE SEE THE POPE'S EARTHLY KINGDOM COME TO AN END, WE MAY BE PRETTY SURE THAT THE COMING AND KINGDOM OF THE LORD JESUS CHRIST IS NOT FAR OFF.

All this we have good reason to believe from the sure word of prophecy, as I shall try to shew presently.

Now what makes reflecting men think so much about the year 1866, is that those who have most carefully studied prophecy almost all agree in believing that *the Pope's temporal power and earthly kingdom will either come to an end, or at least suffer some great blow, in or about this present year* 1866.

Observe—WE DO NOT SAY THAT THIS WILL BE so. We may be mistaken: we may have taken the wrong date for the beginning of the Pope's temporal kingdom, and so we may have got a wrong date for the end of it. But I wish to shew, for the benefit of thoughtful readers of the Bible, and indeed of all who will give heed to these things, the Scripture grounds and reasons why we conclude that this present year 1866 may very likely either see the end, or at least a great fall, of the Pope's temporal dominion. And if within this year—or within the next two or three years even—the Pope's kingdom shall suffer a great fall, then one of the greatest signs of the times will have come to pass by which we may know that the Coming of the Lord Jesus Christ Himself cannot be far off.

The Pope and his persecuting Church and kingdom were first foretold of as much as two thousand four hundred years ago—by the prophet *Daniel*.

When the Jews were carried away captive to Babylon as a punishment for their sins, Daniel, then quite young, was carried captive among them—and in that captivity he spent the rest of his life. But, for the comfort of Daniel and his fellow-captives, and for the instruction of the Lord's believing people to the end of time, it pleased God to "make known what should come to pass hereafter" by means of a *dream* sent to Nebuchadnezzar the King of Babylon.

Nebuchadnezzar dreamt that he saw a great image—with a head of gold, breast and arms of silver, belly and thighs of brass, and legs part of iron and part of clay. While he was looking at this image, a stone seemed to be cut out without hands, which smote the image upon its feet of iron and clay, and broke them to pieces. Then the whole image was ground to powder beneath the stone, and all its materials were swept away by the wind—and the stone became a great mountain and filled the whole earth.—Dan. ii. 31—35. This dream was not only revealed to Daniel, and recalled by him to the recollection of Nebuchadnezzar who had himself forgotten it, but Daniel was also inspired to interpret to the king its *meaning*—which was this:—The four portions of the image signified that four great kingdoms would arise, one after another. The *first*, signified by the head of gold, was the kingdom of *Babylon*, of which Nebuchadnezzar himself was then king.—The *second*, signified by the breast and arms of silver, was the kingdom of the *Medes and Persians*.—The *third*, signified by the belly and thighs of brass, was the kingdom of the *Macedonians* or *Greeks*, under Alexander the Great and his successors.—The *fourth*, signified by the legs and feet, part of iron and part of clay, was the kingdom and empire of *Rome*. This last was to continue, in some form or other, till the "stone cut out without hands," which means the *Kingdom of Christ*, should destroy it and all other kingdoms on earth, and become itself the only kingdom in the whole world, and the Lord Jesus the only King—the King of kings, and Lord of lords.—*(To be continued.)*

DOMESTIC OCCURRENCES.

BIRTH.

CLARK—On the 26th of August, at Cawnpore, N. W. P., the wife of D. S. Clark, Esq., of a daughter.

DEATHS.

POOLE—August 23rd, at Byculla, Norman William, only child of Clement Poole, aged 7 months.

PALMER—August 25th, at her son's residence, "Palmer's Retreat, Belgaum," Susan Palmer, aged 52 years and 2 months.

COTTIER—September 7th, at 18, Middle Colaba, Adolph Edward James Arthur, son of Captain A. Cottier, of the steam-ship *Kurrachee*, aged one year and 10 months.

MUSGRAVE—Sept. 9th, at Tardeo, Ann Gardner, the beloved wife of S. A. Musgrave, aged 45 years.

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